



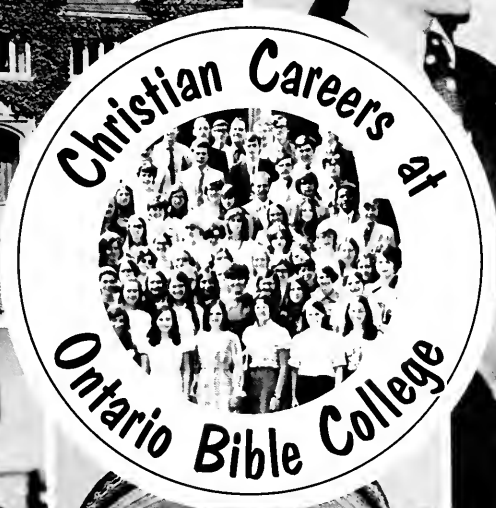
ARCHIVES & NOTES

evangelical

recorder

Ontario Bible College

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MISS M. J. GODFREY
90 MONTGOMERY RD.
LISLINGTON, ONT.

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This issue of *The Recorder*, 15,000 Copies.

The Editor has a card that says:
MY CONSECRATION

I believe that Jesus Christ died
for me, and rose from the dead. I
believe that I am saved to
serve... to be an instrument
wholly yielded to Him. Therefore I
make this committal of myself:

LORD JESUS CHRIST:

ALL I am and have
I ever will be and
I ever will have

I give to Thee, absolutely, uncondi-
tionally and forever. I will serve
Thee in a foreign land or in my own
country. I am Thine to use in a
place of Thy choosing.

(Rom. 12:1-2, 1 Cor. 6:19-20)

*"Let Thy power,
O Christ, be in me."*

Signed

Place Date

If you want to reply to this type of
appeal, write to me, and I'll send you the
card. Then you too can sign on the
dotted line! (Ed.)

**SPECIAL
YOUTH SUPPLEMENT ISSUE**

This issue of the Recorder has been
prepared with young people in mind.
Special articles and information will be
found from the Editorial page to the
Book Reviews. The centre spread has
been specially prepared so that it can be
removed and kept for future reference.
Reprints of it will be available if desired.

This is a day, both of challenge and
opportunity, for the youth of today. Our
desire is that they might realize the fulfill-
ment of these two vital areas of their
lives, and do so in the context of the Will
of God.

Young people are invited to write to
the Editor, or to any of the officials and
faculty of the College, if further infor-
mation, help or counsel are desired.

Remember:

*"Only one life, 'twill soon be past;
Only what's done for Christ, will last."*

WE DIDN'T SAY IT!

The President of another Bible College
did.

It seems that Mike had gone to him for
counselling about the Bible College he
should attend. He got a pat answer. (Pun
intended—Pat and Mike—get it?)

"Apply to O.B.C." said the counsellor.
"It has a fabulous faculty and excellent
academic standing." So Mike came here.
Actually we are not trying to impress
people—we just want to serve the Lord
and help train His servants.

So if you like Bible Study, good
academic programs, Christian service and
wonderful fellowship, you'll love O.B.C.
Try it—you'll like it!

Editorial

THE SPIRIT OF ADVENTURE

So what's wrong with "Christian Adven-
ture"? The dictionary defines it as "an
exciting or extraordinary experience."
And a life, fully lived for Christ, can be
all that. And more.

In 1912, an advertisement appeared in
the London Times.

*"Men wanted: Major journey, long
hours, challenging work, extreme
danger. Possible fame. Reply, Box
118, The Times."*

It was placed by Sir Ernest Shackle-
ton, who needed men for his subsequent
successful expedition to the Antarctic.

Did it frighten men off? Shackleton
had so many applications that he did not
know how to process them.

Responding to a challenge is the heart
of human experience. It lies close to the
call of God for sacrifice, for non-con-
formity (Rom. 12:1,2), for service to
others.

Most projects, affecting most lives, are
sound, well advised, prudent (usually
through a committee) and monumentally
dull! There is need for a renewed call to
"Adventuring for God".

Look at Shackleton's ad again. What
he says is not a single, daring project—it
applies to life itself. It applies to the
Christian life—to dare, to do, to die if
necessary. How many young people are
willing to "sign up"?

"Dare to be a Daniel?

Dare to stand alone?

Dare to have a purpose firm?

And dare to make it known?"

WHAT'S YOUR ANGLE OF REPOSE?

No—not the spinal curve that fits the
summer hammock, the lazy-boy chair or
the studio couch. "Angle of repose" is a
term from geology (get out that book
again!) and is the degree of slope at which
falling or moving rocks stabilize and cease
to roll.

Perhaps you are too restless, always on
the go, seeking "a place to stand and a
place to grow." The Bible says, "be still
and know that I am God." "Stand still
and see the salvation of the Lord."
"Come unto Me... and I will give you
rest."

The angle of repose in Christ means
stability, security. It means purpose and
planning. It means a life of heart peace
and inner quiet, in the will of God.

Stop rolling. You won't gather moss.
You'll gain life, and that more abun-
dantly. That's what being a Christian is all
about.

THE LIVING WORD

by the late DR. JOHN McNICOL

A very long time ago a wise man said, "Of making many books there is no end." If that was true in his day, how obviously true it is in ours! The multiplication of books is one of the most marked features of modern times.

But books are made to die! They come from the press in their thousands every year, and engage our attention for a while, only to be thrust aside by other books that follow them and in a short time to be forgotten. Yet in the midst of this stream of books that are made, that live awhile and die, there is one book that has come down through the ages with the power of an endless life—the Word of God, which liveth and abideth forever.

The Bible lives because there is life in it. It has the qualities that characterize all living things, namely, unity, continuity, adaptability and energy.

I. LIVING UNITY

The Bible has a unity which is not superficial, but is organic, like that of a plant or a living creature. It is a unity of structure and of internal relations.

At first sight the Bible is marked by great diversity. It is composed of sixty-six books, written by some forty authors, who lived in different countries, and in different ages. It contains various kinds of literature, in both prose and poetry. The writers belonged to diverse conditions of social and individual life. Yet when their writings are put together in this one book, the result is something which stands before us as a living whole. In spite of the manifold variety of its contents, the Bible, from the beginning to the end, develops but one great theme, the revelation of God to man, the story of redemption.

"The Beginning . . . The End"

Compare the beginning and the end of the Bible. In the beginning we have the creation of the heavens and the earth, and in the end we have the new heavens and the new earth. In the beginning we find Satan entering to deceive and destroy; in the end we behold Satan cast out where he can deceive and destroy no more. In the beginning sin enters, bringing in its train sorrow and pain and death, in the end of the Bible we read that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." In the beginning we have the curse coming into the world God had made and pronounced to be "very good." That curse drags its evil way through all the ages till we read in the end, "there shall be no more curse but the throne of God and of the Lamb shall be in it." In the beginning we have Paradise lost; in the end we have Paradise regained.



German Bible, translated by Dr. Martin Luther and printed in 1708. Now in the O.B.C. Library archives.

Two Parts

Then again the book displays its vital unity when we compare its two parts. The two Testaments are diverse, and yet they are related the one to the other as the bud is related to the flower. In the Old Testament, as Augustine pointed out long ago, the New Testament lies hidden, while in the New Testament the Old Testament lies open. In the Old Testament we have outward forms enveloping inward principles; in the New Testament we have inward principles developing outward forms. In the Old Testament we see God in Himself as supreme, and man in himself as sinner; in the New Testament we see God in Christ as Redeemer and man in Christ as redeemed.

The Old Testament and the New thus

fit together so closely that they must be organically connected. We see this when we proceed to trace the idea of redemption through from the beginning to the end of the Bible. Following upon the story of creation and the fall, we have the revelation of God's purpose of redemption, and His preparation for it in the choice and separation of Israel, and His dealings with them in their national history, all recorded for us in the historical books of the Old Testament. Then in the poetical books we have the human response to the divine purpose in the aspiration of devout souls in Israel; and in the prophetic books the expecta-

tion and assurance of its ultimate fulfillment.

But the Old Testament closes, and the promised redemption has not yet appeared. The New Testament opens with the manifestation of the Redeemer in the Gospels, carries us into the Acts and Epistles, where redemption is realized in the history and experience of the church, and leads us at last to its consummation in the book of Revelation. Thus the whole Bible exhibits a consistent purpose from beginning to end. It is a record of the Divine plan of redeeming the world through Jesus Christ.

One Mind . . . God!

Now how is this unity to be explained? Suppose forty men should come together from different places

bringing sixty-six blocks of marble, carved in peculiar shapes, and lay them down one upon another, and there should arise the figure of a man finely chiselled, perfectly symmetrical. How should we explain such a result? The mind of a single artist planned that statue, and directed the work of each separate workman. And such is the only explanation of the unity of the Bible. Behind all its various writers there has been one living Mind. Holy men of God spake as they were moved by the Holy Ghost, and the book that they produced is the living message of the living God.

II. LIVING CONTINUITY

Another characteristic of living things is continuity. Life is continuous; it persists. It has the power of pressing its way through opposition, and resisting forces that make for destruction. So it is with the Bible. It has shown power to resist attack. It has endured notwithstanding strong and persistent opposition. It has pressed its living way continuously through the centuries in the face of many forces that have sought its destruction.

In the early days of Christianity the Roman Empire tried in vain to destroy the Bible. During the last and greatest of the ten Roman persecutions, begun by Diocletian, a special effort was made to destroy the Christian Scriptures. The heathen philosophers and rulers had discovered that the peculiar strength of the Christian Church lay in its writings. All Christian books were to be burned. Those who had copies in their possession were to give them up on pain of death. For ten years this persecution raged through the empire, and when at last it died away the church rose out of it, like a phoenix from its ashes, with the living Word of God in its hands.

The Word Lives On!

Then the Bible fell into the long neglect of the Middle Ages. For a thousand years it was unknown to the masses of the people. It was left in a dead or dying language, and buried away in monasteries or old libraries. In the days of the Reformation it was brought out into the light. Wycliffe had put it first into the language of the common people in England. Now Luther did the same for Germany. Tyndale followed with that English translation which is the basis of our glorious Authorized or King James Version. By this time printing had been

invented, and translations of the Bible rapidly appeared in other lands as well. By the end of the sixteenth century nearly every country in Europe had the Bible, or at least the New Testament, in its own tongue. So the church awoke out of its long sleep with the living Word of God again in its hands.

In modern times the Bible has met with another kind of opposition. It has been subjected to all sorts of attacks at the hands of English deism, French infidelity, and German rationalism. It has been exposed to the severest scrutiny of criticism, both friendly and unfriendly. We have had the Bible carved into pieces, reconstructed, and given back to us, not in the form of that unity it professes to have as God's revelation to man, but in the form of an evolution of man's thought about God. But the Bible simply refuses to take that form. The living Word asserts itself in the face of all efforts to reduce it to a merely human composition.

Is there not striking significance in the fact that the very period during which destructive criticism has been at work has been the period of world-wide Bible circulation? Since the British and Foreign Bible Society was founded in 1804 it has circulated nearly a billion copies of the Scriptures in over a thousand languages. The stream of Holy Scripture going out into all the world amounts to millions of copies every year. Thus does the Word of God continue to go striding abroad in its own unique and supernatural unity and power.

III. LIVING ADAPTABILITY

The third mark of life which the Bible possesses is adaptability. Life has been defined as "continuous adjustment to environment." It seeks to adjust itself to its surroundings. Living organisms can do this, but dead, inert matter cannot. This book exhibits a similar property. It adapts itself to all sorts and conditions of men. It is read and loved by the young and the old, by the rich and the poor, by the scholar and the unlearned. It is welcomed in the palaces of Kings and in the cottages of peasants. It has its message for prosperity and for adversity, for those who suffer and also for those who rejoice. It meets the need of any human heart in any kind of circumstances.

"Each In His Own Tongue"

Consider the remarkable way in which

the Bible adapts itself to the languages of mankind. It has the property which no other book possesses of fitting into the mould of any tongue. It is absolutely unique in this particular that it can be translated into all languages without losing its majesty and tenderness. Books do not usually thrive in any other tongue than that in which they were written. But the Bible seems to fit every language into which it is rendered as though it had been made for it. It lives upon the tongues of all mankind.

When the British and Foreign Bible Society started out to translate the Bible into other languages there were only seventy-two versions of the Scripture in existence, and it was said that it would be utterly impossible to add many more to these. Today the Bible is printed in whole or in part in more than 1,000 languages, and the Bible Societies are capturing one new language every month for the Gospel. So mighty grows the Word of God and prevails. It is rapidly being put into all the languages of the world, and everywhere it goes home to the hearts of the people in their mother tongue with the same living appeal which it carries home to our hearts in our tongue. Who ever thinks of our English Bible as a translation? Its message has the same tenderness and spiritual force for us as if it had been written originally in English. The Scriptures live in the living speech of all mankind, because they speak the voice of the living God.

This property of the Bible is all the more remarkable when we think of the people from whom the book came. The Jews of the time were the narrowest people on the face of the earth. They have left no other literature worthy of the name. Yet they have given the world its one universal book. This ancient and oriental book that has come from one of the most exclusive races of men is the one book which in our modern day is making its way into the hearts and homes of all the nations of the world.

IV. LIVING ENERGY

Lastly, the Bible possesses living energy. It is vitalizing. It has the power of transmitting moral and spiritual force.

Take this feature on its lowest level and consider its power to quicken thought. Emerson, who will not be suspected of any partiality to the Bible, declares that it is the most original book in the world and owes its place to the fact that it came out of a profounder depth of

thought than any other book. De Quincey made his well-known division of literature into the literature of knowledge and the literature of power. The Bible is pre-eminently the literature of power. We can never exhaust it by reading. The more we read it, the more profound we find it to be. George Muller said he had read the Bible through over one hundred times, and it was fresher to him each time he read it. Generations of thought have been given to the study of it, and thousands of volumes have been devoted to its exposition, but its depths have not yet been sounded or its riches exhausted.

A Book of Power

There is a deeper aspect in which this feature of the Bible is to be seen. Its words have a strange power of living in the heart that receives them. There is something about them that will not die, but is ready to spring into life, like seed when the soil receives it. The annals of the Bible Societies can tell of innumerable instances where some stray leaf or fragment of Scripture has brought light and life to an individual soul in the midst of the darkest heathenism.

This vitalizing quality of the Bible is manifested also in national life. Nations have grown strong or weak in times past according to their attitude to the Bible. It is interesting and significant to compare the history of England and of Spain in view of the attitude which each country took towards the Word of God at the time of the Reformation. Carlyle declared that "the period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible and the emancipation of heart and intellect which an open Bible involves." Spain closed her doors at that time to the Bible in the vernacular, while Tyndale's New Testament found its way into England and prepared the English people to become what J. R. Green says they became: "the people of a book and that book was the Bible." From that very period began both Spain's decline and England's greatness, and the world-wide opportunities that were Spain's then soon passed into the possession of Britain.

That which is true of the individual and of the nation is also true of the church. All true spiritual energy and vitality comes from the Bible. The church can deliver her message to the world and be efficient in her work only as she gives this book its true place in her preaching and her teaching as the living Word of God.

What the Bible really needs is fair play and an opportunity to speak for itself. It needs no defense. It will take care of itself if allowed to stand on its own feet. Let it be read in its own light. Let him who reads it give it time to speak to his mind and to his heart. Let it be taken into the home and the family circle. Let it have its own luminous exposition in the pulpits of the church. Then the Word of the Lord will have free course and be glorified. Then we shall have such a revival as will give us a new sense of God and prepare the way for the Kingdom of our Lord and Saviour, Jesus Christ.

The following outline is one of a series of studies prepared by Rev. Robert Duez, Professor of Theology and Chairman of that Department.

It can best be used in small group or personal study. It is offered as a guide to young people, who like Timothy, would "study to show yourself approved unto God, a workman that need not to be ashamed, rightly dividing the Word of truth." (II Tim. 2:15)

THE YOUNG CHRISTIAN AND THE SCRIPTURES

prepared by Robert Duez

I. THE SIGNIFICANCE OF THE WORD OF GOD.

A. Spiritual Constitution. II Timothy 3:15

1. Source of Faith. Romans 10:17, I Peter 1:23

2. Sustainer of Faith. I Peter 2:2, Acts 20:32
(Images of seed, food, milk, meat.)

B. Spiritual Cleansing. Psalm 119:9-11

1. Mirror portraying state of soul. James 1:22-25

2. Water providing source of cleansing. John 15:3; 17:17; Ephesians 5:26

C. Spiritual Communion. I John 1:3-4

1. Fellowship with Christ. John 15:4,7

2. Fellowship with Christians. Acts 2:42; 5:42

D. Spiritual Counselling. Psalm 119:105, 130

1. Correction of errors. II Tim. 3:16
2. Direction into truth. Proverbs 3:5-6

E. Spiritual Conflict. Ephesians 6:17

1. Offensive Weapon. Hebrews 4:12
2. Defensive Weapon. Matthew 4:1-11

II. THE STUDY OF THE WORD OF GOD.

A. The Responsibility of the Believer.

1. Search. Proverbs 2:1-5; John 5:39

2. Meditate. Joshua 1:8; Psalm 1:2

3. Compare. I Cor. 2:13

B. Reasons Studying the Word.

1. Nature of Task 2 Tim. 3:15-17.

2. Necessity of Task John 5:39.

C. Role of Bible Study Methods.

1. Does not eliminate labor of study 2 Tim. 2:15.

2. Does not decrease role of Holy Spirit John 16:13.

3. Provides tools, principles to assist us 1 Cor. 2:13.

Suggested Study Books and

Source Materials:

J. Stanley Glen—*The Recovery of the Teaching Ministry*

Martyn Lloyd-Jones—*Authority*

Arthur W. Pink—*Profiting from the Word*

Lawrence O. Richards—*Creative Bible Teaching*

Wilbur M. Smith—*Profitable Bible Study*

Charles H. Spurgeon—*How To Read The Bible*

W. H. Griffith Thomas—*Methods of Bible Study*

Reuben A. Torrey—*How to Study the Bible for Greatest Profit*

Robert A. Traina—*Methodical Bible Study*

Howard Vos—*Effective Bible Study*

REPRINTS AVAILABLE

Several thousand reprints of "THE MINISTRY OF THE HOLY SPIRIT" by Robert Duez have been sent out. A limited supply is still available. Free.

"MY SEARCH FOR THE ULTIMATE" by Lambert Dolphin Jr. is available in an attractive booklet for only 15c each.

Write the Recorder for quantities desired. Make cheques payable to Ontario Bible College if payment is made.

OTHER LITERATURE

We have some free folders and booklets that we will be glad to send on receipt of your name and address.

What? Bible College First? by Dr. Aiden Gannett

Mini Calendar, 1972-73

A Place To Stand, A Place To Grow

Stewardship Packet

College Calendar

These Are The Lively Oracles Of God!

The Bible is a revolutionary, life changing book. As missionaries, national Christians, Bible Society colporteurs, and book depots engage in the never-ending work of scripture distribution, little-publicized, but exciting drama is enacted.

Canadians shared in those dramatic episodes through the \$681,275 which the Canadian Bible Society last year gave for translation and distribution of the scriptures outside of Canada. Here are some thrilling and challenging illustrations of what the Bible and dollars can do.

ANOTHER REVOLUTIONARY BOOK

A leftist book shop is located across the street from the Bible Society offices in Auckland, New Zealand. The shop, named "Resistance", is a distribution centre for anarchist, revolutionary and communist literature.

The deputy general secretary of the Bible Society, Rev. David Cohen, decided to visit the neighboring shop. On entry, he was confronted with pictures of Ho Chi Minh, Chairman Mao, and other revolutionary heroes. The shelves were stocked with the printed works of the great Socialist and Communist writers of this century.

The young clerk on duty was not acquainted with the Bible Society representative whom he regarded as one among many visitors to the store.

Mr. Cohen asked about the purpose and message of the organization which sponsored the store. "We preach love, peace, and brotherhood amongst all men, and this will come once the present oppression is overthrown by revolution," was the reply.

"Why I belong to an organization that preaches the same doctrine of love, peace, and brotherhood," stated the Bible Society representative. "Would you like to hear some of our writings? Close your eyes, sit back, and listen."

Enjoying the challenge, the young man sat back as his visitor read from I Corinthians 13, and selected verses from the Book of James in *Good News for Modern Man*.

The clerk was amazed. "What's this you're reading?" he demanded. "It sounds like our manifesto!"

On being told that they were selections from the scriptures, he was

incredulous. "You must be joking," he insisted, "That couldn't be from the Bible because I understand it."

The Bible Society representative then persuaded him to take a supply to have on sale. Today, along with the writings of Marx, Lenin, Engels, Chairman Mao, and other leftists, copies of the Word of God are going out from that book shop.

AN AGITATOR FOR GOD!

Juan, a young Bolivian who worked as a labor agitator in mines, was walking along a dirt path one day. As he shuffled along, his foot struck some paper.

He picked up the badly stained pages, brushed off the dust and started to read. "Vanity of vanities! All is vanity... What does man gain by all the toil at which he toils under the sun?" he read. Attracted by the relevance of the words, he continued reading and then took his find home to finish it.

Later on, reading from the Sermon on the Mount to some of his room-mates, he was enthused, "Man! That's better than the Communist Manifesto," he declared. "This would not only change society; it would change people—if we could only get them to practice it."

One day as Juan was on the way to his home town, Cochabamba, he met a former class-mate with whom he shared some of the loose pages he had found. "But, Juan," exclaimed the other, "don't you know that's a Bible?"

"Impossible!" was the heated response. "You know I wouldn't have anything to do with the church!"

The friend had just become a Christian himself, and he compared Juan's well-worn pages with his own Bible. He convinced the agitator that it was indeed part of the Word of God.

Juan, the former labor agitator, became an 'agitator for God'.

A SUBVERSIVE BOOK!

A Muslim member of the Nigerian House of Representatives in Lagos was helping his 9-year-old daughter in her studies by reading the New Testament with her. The scriptures came home to him personally and, for six months, he struggled until he came to the place where he turned in faith to Christ.

Now a Christian, he wrote, "I have just received Jesus Christ into my heart and life, and I want to tell you something. If you had come to preach the Gospel to me face to face, you would never have converted me. I would have out-argued you every time. But through the innocent

hands of my little daughter, there came into my home the printed Word."

The Bible can take care of itself!

THE CASE OF THE MISSING BOOK

The phone rang one day at the Minneapolis home of David Wensole. "My name is Chuck, and I have a book of yours," said an unfamiliar voice. "It's about life, love, happiness and the answer to problems."

Wensole was confused until the book was identified as "Good News for Modern Man", the popular Bible Society New Testament translation.

Chuck proceeded to confess that he had stolen the paperback New Testament from Mr. Wensole's car some months previously.

The two made arrangements to meet, and Wensole told Chuck how he felt about Jesus Christ. "We talked and he accepted Christ into his life," states Wensole. "Then he asked me if I wanted my book back, but I told him he could keep it."

'UNDERGROUND' EVANGELISM

An American Bible Society research assistant, 31-year-old Stanley Morris, decided that the New York subway system was a tremendous field for 'underground' evangelism. He reasoned that for many of the passengers the forty-five minutes on the subway was their only quiet time. He concluded that it was the ideal place to reach them with a paperback gospel which they could read in one sitting.

Morris and a friend ordered 50,000 copies of John's Gospel in *Today's English Version* ('Good News by a Man Named John'). Each included a phone number and this message: "Political revolutions come and go, but Jesus is timeless, His revolution is unique in that it takes place inside you. He makes every person important... I am one of His revolutionaries... If you would like to learn more about New Testament Christianity, please give me a call, day or night..."

Armed with 200 to 300 copies of the booklets, he and his friend launched the 'underground' project in March, 1970. They went to different subway stations during rush hours three evenings a week, and, in that way contacted hosts of people.

Stan Morris reports that many have phoned his number, and that the Word of God has made a deep impact.

The world of values is topsy turvey. Life is cheap. Punishment for crime is "brutality" and "uncivilized." People are not really guilty of robbery, rape or murder. They are just the product of an environment. In other words, society is at fault.

And no one is ever charged with "murder". It is always "non-capital murder," which is a conundrum in itself. "Capital" means loss of life (or head). It seems to me that murder is murder.

Now, prisoners are allowed "leave"—even a rapist, later accused of raping and killing a child during his four days of freedom.

Sympathy, rehabilitation, understanding and tolerance towards evil doers is a Christian concept. But the Bible also provides for punishment for crimes committed. There must be a balance for all areas of society. False sentiment, weak jurisprudence and the ignoring of the normal community, can only lead to far greater problems.

Perhaps this "modern fairy tale" gives some insight into where we may be heading:

A MODERN RED RIDING HOOD!

Once upon a time, in a far-away country there lived a little girl called Red Riding Hood. One day her mother asked her to take a basket of fruit to her grandmother, who had been ill and lived alone in the forest. It happened that a wolf was lurking in the bushes and overheard the conversation. He decided to take a shortcut to the grandmother's house and get the goodies for himself. The wolf killed the grandmother, then dressed in her nightgown and jumped into bed to await the little girl.

When she arrived, he made several nasty suggestions and then tried to grab her. But by this time the child became very frightened and ran screaming from the cottage. A woodcutter, working nearby, heard her cries and rushed to rescue her. He killed the wolf with his axe, thereby saving Red Riding Hood's life. All the townspeople hurried to the scene and proclaimed the woodcutter a hero.

BUT at the inquest, several facts emerged:

- (1) The wolf had never been advised of his rights.
- (2) The woodcutter had made no warning swings before striking the fatal blow.
- (3) The Civil Liberties Union stressed the point that, although the act of

DON'T BET ON IT

Now before someone says "Christians shouldn't bet," hear me out.

Take your watch off your wrist. Open it up, and with a fine screwdriver, separate it, piece by piece.

Then put all those pieces including the case, in a jar. Now shake it vigorously. Tinkle, tinkle.

Now what are the chances (or the "odds" in betting parlance) of all those pieces fitting into each proper place, tightened, connected, until the sweet tick, tick of the precision motor is heard? The chances are about as remote as a dozen trained monkeys, alone with a dozen typewriters, producing just one of Shakespeare's plays.

And yet there are those who would have us believe that this amazing universe,

eating Grandma had been in bad taste, the wolf was only "doing his thing" and thus didn't deserve the death penalty.

- (4) It was contended that the killing of the grandmother should be considered self-defense since she was over 30 and, therefore, couldn't be taken seriously because the wolf was trying to make LOVE not war.

On the basis of these considerations, it was decided there was no valid basis for charges against the wolf. Moreover, the woodcutter was indicted for unaggravated assault with a deadly weapon.

Several nights later, the woodcutter's cottage was burned to the ground.

One year from the date of "The Incident at Grandma's," her cottage was made a shrine for the wolf who had bled and died there. All the village officials spoke at the dedication, but it was Red Riding Hood who gave the most touching tribute.

She said that, while she had been selfishly grateful for the woodcutter's intervention, she realized in retrospect that he had over-reacted. As she knelt and placed a wreath in honor of the brave wolf, there wasn't a dry eye in the whole forest.

Does the above sound familiar? Let us pray for justice tempered with mercy, for all men.

with its immutable, absolute laws, its billions of people, and billions of other life forms, are all happenstance, evolving step by step through endless ages of time.

A scientist (Cressy Morrison) speaks for a host of brilliant men who see the fallacy of evolution, when he says: "So many essential conditions are necessary for life to exist on our earth, that it is mathematically impossible that all of them could exist in proper relationship by chance on any one earth at one time. Therefore, there must be in nature, some form of intelligent direction."

In other words, the scientist says there must be a God!

You had better believe it!

And bank on it.

Or better still trust Him as your God and Saviour.

That is not chance. It is certainty. It is eternal life.



O.B.C. Trophy case in Rhodes Hall. Your name could be there.

OUCH! WE'VE GOT GROWING PAINS!

When you hear that the younger generation is going to "pot," don't you believe it! Many of them may be. But more students than we can handle are heading for

ONTARIO BIBLE COLLEGE.

As we go to press, our Director of Admissions, Miss Lillian Scobie reports a phenomenal 204 new applications for 1972-73. More come in daily.

We don't know where we'll put them all. We're already crowded. We've rented the whole upper floor of a large office building at 20 Spadina Road. We are putting up partitions, commandeering valuable space, even utilizing part of the basement of Rhodes Hall (and that basement is Toronto's catacombs!) just to fit and squeeze everyone in.

It's a great feeling! It's the real thing!

We welcome all whom God sends our way. And as He does, He will provide the campus facilities.

Ouch! There are the growing pains again.

A few years ago, the placid, contented world of politics, journalism and education was shaken by disclosure of betrayal in high places. Alger Hiss was the confidante of American presidents. Whittaker Chambers was a senior editor with TIME magazine.

Their bubbles burst with disclosures and revelations of traitorous acts against their country and for International Communism.

Chambers, now dead, wrote a book called "I Was a Witness." In it he searched his soul, made his confession, and shook the Western world. As a foreword to his book, he wrote the following letter to his children.

It is a moving insight into a man's heart and mind, and into the warping, twisting influence of atheistic communism.

(Ed.)

A LETTER TO MY CHILDREN

Beloved Children,

I am sitting in the kitchen of the little house at Medfield, our second farm which is cut off by the ridge and a quarter mile across the fields from our home place, where you are. I am writing a book. In it I am speaking to you. But I am also speaking to the world. To both I owe an accounting.

This book is terrible in what it tells about men. If anything, it is more terrible in what it tells about the world in which you live. It is about what the world calls the Hiss-Chambers case, or more simply, the Hiss Case. It is about a spy case. All the props of an espionage case are there—traitors, microfilm, phony names, an informer, investigations, trials, official justice.

But if the Hiss Case were only this, it would not be worth my writing about or your reading about. It would not be what, at the very beginning, I was moved to call it: "a tragedy of history."

At heart, the Great Case was a conflict of the two irreconcilable faiths of our time—Communism and Freedom—on a scale personal enough to be felt by all, but big enough to be symbolic.

My children, as long as you live, the shadow of the Hiss Case will brush you. In every pair of eyes that rests on you, you will see pass, like a cloud passing behind a woods in winter, the memory of your father—dissembled in friendly eyes,

lurking in unfriendly eyes. In time, therefore, when the sum of your experience of life gives you authority, you will ask yourselves the question: "What was my father?"

I will give you an answer: I was a witness. I do not mean a witness for the Government or against Alger Hiss. Nor do I mean the short, squat, solitary figure, trudging through the impersonal halls of public buildings to testify before Congressional committees, grand juries, loyalty boards, courts of law. A man is not primarily a witness against something. He is a witness for something. He is a witness in the sense that I am using the word, a man whose life and faith are so completely one that when the challenge comes to step out and testify for his faith, he does so, disregarding all risks, accepting all consequences.

And so we come to the terrible word, Communism. My very dear children, in no way am I so much called upon to fulfil my task as in trying to make clear to you (and to the world) the true nature of Communism and the source of its power, which was the cause of my ordeal as a man, and remains the historic ordeal of the world in the 20th century.

I see in Communism the focus of the concentrated evil of our time. It is not new. It is, in fact, man's second oldest faith. Its promise was whispered in the first day of the Creation under the Tree of the Knowledge of Good and Evil: "Ye shall be as gods." It is the vision of man as the central figure of the Creation, not because God made man in His image, but because man's mind makes him the most intelligent of the animals. Communism restores man to his sovereignty by denying God.

The vision is the Communist revolution, which, like all great revolutions, occurs in man's mind before it takes form in man's acts. Communism does not summon men to crime or to utopia, as its easy critics like to think. It summons men to struggle against the inertia of the past which Communism claims is blocking the will of mankind to make its next great forward strike.

An educated man, peering upon a world in chaos, finds in the Communist vision the two certainties for which the mind tirelessly seeks: a reason to live and a reason to die. No other faith of our time presents them with the same practical intensity. You will ask: Why, then, does a man cease to be a Communist?

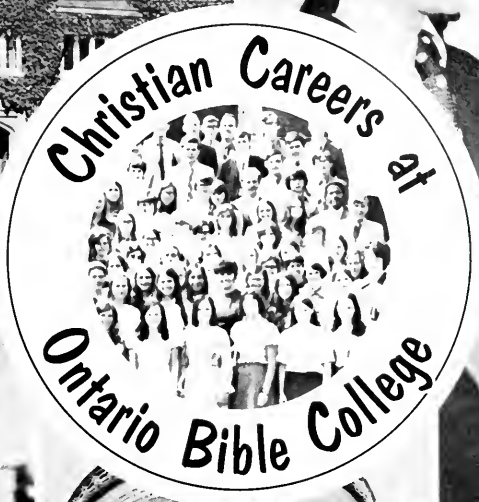
I do not know how far back my break

with Communism began. Avalanches gather force and crash, unheard, in men as in the mountains. But I date my break from a very casual happening. I was sitting in our apartment on St. Paul Street in Baltimore. My daughter was in her high chair. I was watching her eat. She was the most miraculous thing that had ever happened in my life. I liked to watch her even when she smeared porridge on her face or dropped it meditatively on the floor. My eye came to rest on the delicate convolutions of her ear—those intricate, perfect ears. The thought passed through my mind: "No, those ears were not created by any chance coming together of atoms in nature (the Communist view). They could have been created only by immense design." The thought was involuntary and unwanted. I crowded it out of my mind. But I never wholly forgot it. I had to crowd it out of my mind. If I had completed it, I should have had to say: Design presupposes God. I did not then know that, at that moment, the finger of God was first laid upon my forehead.

I do not know any way to explain why God's grace touches a man who seems unworthy of it. But neither do I know any other way to explain how a man like myself—tarnished by life, unprepossessing, not brave—could prevail so far against the powers of the world arrayed almost solidly against him, to destroy him and defeat his truth. In this sense, I am a witness to God's grace and to the fortifying power of faith.

My dear children, when you were little, we used sometimes to go for walks in our pine woods. In the open fields, you would run along by yourselves. But you used instinctively to give me your hands as we entered those woods, where it was darker, lonelier, and in the stillness our voices sounded loud and frightening. In this book I am again giving you my hands. I am leading you, not through cool pine woods, but up and up a narrow defile between bare and steep rocks from which in shadow, things uncoil and slither away. Before you understand the meaning of the journey, my hands may have slipped from yours. It will not matter. For when you understand what you see, you will no longer be children. You will know that life is pain, that each of us hangs always upon the cross of himself. And when you know that this is true of every man, woman and child on earth, you will be wise.

Your Father
Whittaker Chambers



As you pray about and seek that career that the Lord Jesus Christ would have you in, as "the chief object of life," remember that the world needs **BIBLE SPECIALISTS**.

At O.B.C. everyone majors in Bible. Look at these courses. Perhaps this is where the Lord wants you. Is there any place you'd rather be?

The world needs **COMMITTED CHRISTIANS**.

The College motto is "To Present Every Man Mature in Christ." Commitment is the first step. Our training program leads along for the next steps, in His will. Is there anyone you'd rather serve?

The world needs **TRAINED CHRISTIAN WORKERS**.

The areas of training for Christian service have been prepared after much experience (over 100 years in preparing young people), fervent praying, capable planning and a sincere interest in you and your future. Is there anything you'd rather do?

Ontario Bible College offers FIVE choices in our academic programs. And each of these can be tailored to meet your personal needs, future work and your age and educational background.

There is room at O.B.C. when young people come to us in the will of God. Minimum entrance is usually Grade 12 (Ontario) or its equivalent. Check the course you are interested in and we'll send you more information. Or be glad to have you in for an interview. Or help you in any way. We too, are here to serve.



CAREER : (N) "An occupation or calling

A CHRISTIAN CAREER GUIDE

"To find the will of God is the world's greatest search;
To know the will of God is the world's greatest discovery;
To do the will of God is the world's greatest achievement." George W. Truett

For the Christian, life's quest means more than simply finding a satisfying and congenial career. The prerequisite for the believer in the Lord Jesus Christ, is to "prove" the will of God, and to do it. (Rom. 12:1-2).

The Bible has many illustrations of God's people living and working in conformity and obedience, to His will. They are men and women with varied personalities, skills and backgrounds. But all were used of God.

Even the Lord Jesus Christ, Whose submission to the Father's plan stands as the paramount example for His disciples, prayed that "Thy will be done, not Mine." (Read Matt. 26:39; John 5:30)

Dr. G. Truett expressed it best in the words quoted above.

Another great servant, George Muller of Bristol once set down his personal rules for discerning the will of God:

1. To seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter. Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what His will is.

2. Having done this, I do not leave the result to feeling or simple impression. If I do so I make myself liable to great delusions.

3. I seek the will of the Spirit of God through, or in connection with, the Word of God. The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, He will do it according to the Scriptures and not contrary to them.

4. Next I take into account providential circumstances. These often plainly indicate God's will in connection with His Word and Spirit.

5. I ask God in prayer to reveal His will to me aright.

6. Thus, through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly.

In trivial matters, and in transactions involving most important issues, I have found this method always effective."

In seeking to present a Career Guide, we do so remembering it must only be on the basis of your personal Christian experience, and your personal Christian commitment. What we share may be part of God's will and plan for you. It may only be a guide as you pray and say, "Lord what wilt Thou have me to do?"

Read it carefully and thoughtfully. And may the Lord show you just what He wants you to do, and where He wants you to go, what He wants you to be. This is life on the highest plane.

CA-REER: (N) — "An occupation or calling which forms the chief object of life." (Winston Dictionary)

The Christian is "called to serve," and in serving others, finds the chief object of life.

O.B.C. seeks to motivate and train young people for service to others.

CHRISTIAN SERVICE BEGINS WHEN YOU ENROLL, NOT WHEN YOU GRADUATE!

Every student has a field assignment geared particularly for him or her. Metro Toronto is a great mission field that offers full scope for service. Churches — Sunday Schools — Youth groups — Missions — visitation — where there are people, you serve.

O.B.C. provides the basis and framework for rewarding Christian vocations. Our students come from all over the world. They prepare for Christ centred service, as missionaries, pastors, teachers, Christian education directors, in gospel music, as youth workers, evangelists, Bible teachers, translators, radio broadcasters and technicians, journalists, nurses, doctors, linguists, mechanics, printers, writers, home missionaries — name it and they do it.

IN FACT OVER 4,500 O.B.C. ALUMNI HAVE GONE OUT
TO SERVE OTHERS AROUND THE WORLD



Bible Specialists

Committed Christians

Trained Christian

Workers

which forms the chief object of life" (Dictionary)



A career in missions

A CAREER IN MISSIONS

This is the day of GLOBAL MINISTRIES — serving others.

Modern missions are demanding:

- Demanding the highest of spiritual qualifications.
- Demanding much Bible knowledge.
- Demanding new skills in linguistics and understanding
- Demanding partnership adaptability with the younger churches.
- Demanding maturity, humility, selflessness and love.

At O.B.C. we seek to share all these in some measure, in helping to prepare you for a career in Missions.

Preparation leads to: Bachelor of Theology (B.Th.)

Bachelor of Religious Education (B.R.E.)

Special help is given to teachers, nurses or other professionally trained students. If you are interested in a Career in Missions, send for the College calendar. Courses are outlined in detail

"IF YOUR GIFT IS THAT OF SERVING OTHERS,

SERVE THEM WELL." (Rom. 12:7, Living Bible)

A CAREER AS A PASTOR

"PREACH THE WORD" is the key phrase in the Pastoral Epistles of the New Testament.

"MAKE FULL PROOF OF THY MINISTRY" can only be obeyed when there is:

- A rich and full knowledge of the Word.
- A loving, spiritual concern for others.
- An understanding of people and their needs.
- An ability to plan, to organize and to lead.
- Above all, to preach, teach, exhort and by "all means, save some."

Pastoral Studies are available in Bachelor of Theology and Bachelor of Religious Education degrees. You can learn all about the requirements and course study in the College calendar.

"THE PREACHER SHOULD SEE TO IT THAT HIS SERMONS

ARE STRONG AND HELPFUL." (Rom. 12:8, Living Bible)

A career as a pastor



A CAREER IN SACRED MUSIC

"Then sings my soul, My Saviour God to Thee,
How great Thou art, 'How great Thou art.'"

From the early days of creation (Genesis 4:21) worship and music have combined to praise God. The "instrument of ten strings," together with the host of instruments invented and contrived, have blended with the instrument of the human voice, to seek to express the love of God and all that He is to mankind.

Christianity is a "singing religion" with its music always controlled and glorifying to God.

At Ontario Bible College

- Voice and instruments are taught.
- Theory and history are learned.
- Experience and practice are shared.
- Students are encouraged to know the fulfillment of I Corinthians 14:15, "I will sing, with the spirit, I will sing with the understanding also."

This is a day of music. For the Christian, Sacred Music is his opportunity of "singing with grace in your hearts to the Lord," (Col. 3:16); and "making music in your hearts to the Lord," (Eph. 5:19).

You can earn (and use) the Bachelor of Sacred Music degree (B.S.M.) in a Church Music or Applied Music major.

A CAREER IN CHRISTIAN EDUCATION

"AND THE THINGS THAT THOU HAST HEARD . . . THE SAME COMMIT THOU TO FAITHFUL MEN, WHO SHALL BE ABLE TO TEACH OTHERS ALSO." (II Tim. 2:2)

That's what discipleship is all about. And that is our task.

As a career guide, the Christian Education program prepares you for a wide range of church vocations.

- Christian Education Director.
- Youth Director.
- Pastor, or Assistant Pastor.
- Group leadership.
- Missionary.

Many other phases of Christian service.

You earn a degree Bachelor of Religious Education (B.R.E.) with majors in Missions, Christian Education, and Pastoral Studies.

AND SPECIAL COURSES FOR SPECIAL SITUATIONS

- 3 Year General Diploma program.
- Special B.R.E. Courses for Nurses (Reg. N.) and Teachers. The majors are Missions or Christian Education.
- One Year Course for those who need a broad foundation of Bible studies. Selected subjects and many options.

A career in sacred music



A career in Christian education



Special courses

The Director of Admissions

Ontario Bible College
16 Spadina Road
Toronto 360, Ontario

I have read the Career Guide and would appreciate more information and literature.

I am interested in:

- | | |
|---|--|
| <input type="checkbox"/> Sacred Music | <input type="checkbox"/> Christian Education |
| <input type="checkbox"/> Missions | <input type="checkbox"/> Pastoral Studies |
| <input type="checkbox"/> Special Course | |

Name Age

Address

At present I am

(if in school give grade & year of graduation)

CUT HERE AND MAIL



Ontario Bible College

16 Spadina Road, Toronto 4, Ontario.

The Christian Community

(A Paraphrase of I Corinthians 12)

For the community does not consist of one person but of many. If the junior should say, "Because I am not a senior I do not really belong to the group" that would not make him any less a part of the group. And if an assistant professor should say, "Because I am not a full professor I do not belong to the group," that would not make him any less a part of the group. For if the whole community were junior or senior students where would be the wisdom for learning and if all in the community were professors where would be the school? But as it is, God has arranged each person to be part of the community as He has chosen. There is a variety of people yet one community. Some will be weaker but they are not dispensable, and to those whom we often pay little heed, God will often give the greatest honor. For God has so adjusted His community that we need each other so there need be no discord among us. For if one person, whether student, or professor, or administrator, or board member, should suffer, then the whole community suffers, and if one should be honored then the whole community can rejoice with him.

Now we are the community of Christ and individually members of it. And God has appointed this community, first board members, second administrators, third professors and then all kinds of students. Are all board members? Are all administrators? Are all professors? Are all students? No, but each forms a part of the whole and in that they live harmoniously with one another Christ's love will be expressed.

Now there are varieties of students but the same Spirit; and there are varieties of professors but the same Lord; and there are varieties of administrators but the same God who inspires them all. To each is given the manifestation of the Spirit for the common good. To one is given through the Spirit, the ability to teach dogmatics, and to another the ability to teach New Testament according to the same Spirit, to another a strong faith that encourages others, and to another a gift of counselling by the one Spirit, to another the writing of creative papers, to another the ability to preach, to another the ability to distinguish between Bultmann and VanTil or Barth and Berkhof, to another an appreciation of

music and the arts in worship, and to others the interpretation of the philosophies of the day. All these are inspired by one and the same Spirit, Who apportions to each one individually as He wills.

For just as the community is one and has many members, and all the members are one community, so it is with Christ. For by one Spirit we were baptized into one body—professor and student, board member and administrator—and were all made to drink of one Spirit.

(The above paraphrase was taken from the newsletter of Gordon-Conwell Theological Seminary.)

"MYTHS" ABOUT THE CURRENT STUDENT GENERATION

Prof. Philip B. Kurland, professor of law, U. of Chicago, cited three of these myths:

1. **They are the best informed group of students we have ever known.**

Kurland: They have lots of scientific data, but almost no knowledge of history. They are the "amnesiac generation." To the extent they are better informed, it is through the information provided them by their predecessors.

2. **Their morality is "somewhat higher" than that of previous student generations because they are "sincere."**

Kurland: Sincerity is suggested as an adequate excuse for any misconduct. Theirs is the sincerity and morality typical of zealots like those responsible for the Spanish Inquisition. This "myth" justifies admittedly miserable means by allegedly enlightened ends. They are not righteous, only self-righteous.

3. **The recalcitrants are only a small number of the total student population.**

Kurland: True, if you count only the ones using force, but the proportion is very high if you include those who are sympathetic to or apathetic about such behavior. "One looks in vain for student opposition to the destructive activities of their colleagues." A "very large number" of students is sympathetic with the goals of the so-called student movement. Students are not solely to blame. Faculties are either sympathetic to, or acquiescent in, or apathetic about, student violence and its consequences.

Reprinted from
YOUTH TODAY



IF YOU ARE SATISFIED FORGET IT!

We laughed at these two cartoons that speak of aimlessness and futility. Until we saw what we could easily be, apart from the grace and the will of God.

Chuckle if you will. But if you can take a few minutes to examine your own life, your own motives, your own goals, then do it.

And if you are satisfied with what you see and what you are, forget it.

But if a holy unrest settles on you, and you want to say:

"Just as I am, young, strong and free,

To be the best that I can be,

For truth and righteouness and Thee,

Lord of my life, I come, I come."

then write to us. We are interested in, and concerned for, young people like you.



WHY WAIT FOR MARRIAGE?

by Barbara Liljegren

JIM AND I MADE A PACT ON OUR SECOND DATE. Our relationship must be honest! Each of us had experienced relationships without honesty, and this time we determined not to hide anything, or to play games.

You can get to know someone a lot quicker when you don't have to pretend, and after three weeks we were ready to talk of marriage. Falling in love with someone who shared one's own interest, goals, talents, and faith in Christ was simply not to be denied!

On the other hand, our personalities were very different. This bothered me a little, though I was too happy to give it much heed. But I did find myself wondering whether two people so different in temperament could ever satisfy each other sexually.

Here was another crossroads—an opportunity for further open, honest discussion, and we decided to risk it. We knew there were fears—and misgivings born of past mistakes—which we needed to talk over.

Miracle of miracles! After we had threshed out the matter, we still accepted each other, and respected each other a little more for being honest.

PARENTS CAN HELP!

Our parents expected at least a ten-month engagement period, but we managed to cut that in half. We'd have whittled it down further, I'm sure, if we hadn't been certain we'd taken them their limit. But we're glad now for their vociferous concern, having been convinced that Romans 8:28 applies even to what we considered an irritating tribal custom, the engagement period. "For we know that in all things God works for good with those who love Him." This is what I mean:

If you are by nature warm, expressive, or impulsive, you will be even more so when you are in love. Some obvious questions quickly arise. "What are your views on premarital sex?" can soon become "Why not?"

THE BIG QUESTION

Whether early or late in the engagement, this point of weakening resistance may plague even a Christ-surrendered life with amazingly convincing rationalizations. "Jesus never said anything about sex before marriage, and even Paul didn't make it clear for the engagement . . . did he?" "It's not adultery, and it's not fornication, exactly, is it?" "Marriage is more a spiritual than a legal matter, anyway, and God understands that we've already made a life commitment to each other." "No one will ever know." "It's just other people's opinions—and our senseless social conditioning. We're free."

Somehow, Jim and I managed to avoid letting ourselves be trapped by these rationalizations. I'm inclined to think that in the final showdown between ourselves and the Great Temptation, it was a mere conditioned response—almost instinctive—that kept us together. I mean apart.

A MARVELOUS GIFT

Sex is one of the most marvelous gifts God has given us. It's fun and sometimes funny; satisfying and sometimes not; but always therapeutic in its destruction of barriers. To plunge into an exploration of its infinite complexities during your engagement is to treat your partner—and sex itself—as something less than special.

This period is the only time in your love life together when you *can* test out your relationship in the absence of the implications of physical union. Why not make the most of it?

There is no doubt that you will both be tempted, but the Bible provides a powerful promise in 1 Corinthians 10:13: "God can be trusted not to allow you to suffer any temptation beyond your powers of endurance." How you face the temptation and spend the endurance together will be a foundation for the years of growth to follow.

I'm beginning to think that it's not the particular acts we do that haunt us; it's who we are, or were, that motivated us, which we come to hate. Freedom to choose what controls us is lessened with each successive act.

IT'S A MATTER OF GOALS

It's simply a matter of goals. Do we meet and glorify Christ in each other, or do we live for the pleasures we can derive from each other?

To make the decision to wait for physical union to be openly sanctified "in the presence of God and this company"



Barbara and Jim Liljegren

seems to be far more loving and enjoyable than to live with gnawing doubts about one's own self and convictions. We are told in the sixth chapter of Romans, "You *belong* to the power which you choose to obey."

Jim and I are glad we waited. In the three following areas of our relationship we have discovered our reward.

First, the substitutes are too great to miss. You play out your last days as children with the raucous hilarity of energetic sublimation. You have fun because you anticipate more fun—sex being only one of the ingredients of the joys and pains of marriage to come. You theorize until you're blue, with the help of anyone and anything you can find: college lecture series for engaged couples, ministers, books and each other. Best of all, needing strength beyond yourselves, you pray together. Thus you remain experientially ignorant while becoming relationally and sexually informed.

You get to know each other in every other way before beginning the sexual relationship, which tends to block out all other areas of life for a while. You test each other out emotionally, even learning how to fight when the inevitable irritability sets in. This is important, for there can be a lot of misunderstanding if the emotional experimentation does not precede the sexual.

Second, you are saying to each other, "I love you enough to marry you at any cost." Again, love that is willing to undergo personal risk is love which follows the example of Jesus Himself.

When I hear couples talking of testing their sexual compatibility before marriage as a smart safeguard, I wonder what they are protecting. They seem to be saying, "If you don't check out in bed, Honey, forget it." Is this a primary criterion for

choosing one's life partner? Emotional incompatibility is one thing, but I haven't yet heard of a real-life case of two bodies that couldn't physically adjust to their natural biological functions.

LOVE IS FOR KEEPS

Love that is for keeps is love that is willing to pay a price: "I want you no matter what happens to us." Sex is a mutual adventure, not a test. Testing is a sign of unwillingness to invest in the act of faith. And, for the Christian, faith in a person is modeled after faith in God: "Now faith means putting our full confidence in the things we hope for" (Hebrews 11:1).

Just as faith brings glory to God when we walk with Him blindfolded, so does it bring honor to one's lover when one meets him at the altar veiled and inexperienced.

Finally, our personalities shape themselves around our ability to control all of our animalistic tendencies. Man becomes what he wills to become, and thus thinks upon. If not, the thing lacking is the will.

The committed Christian who does not manipulate the word of God to fit his own whims must know that God *does* call us to purity. That definitely includes sexual abstinence outside of marriage. Fornication is "human sexual intercourse other than between a man and his wife," and the New Testament contains more than two dozen explicit commands and warnings against fornication.

A SACRIFICE—AND A CELEBRATION

The solemnization of marriage is a sacrifice—a union sanctified by God in the fellowship of believers—and a celebration. If the union occurs without the sacrifice, and the celebration before the sanctification, a couple is declaring marriage to be just a legal obligation or a social fulfillment, not an act of worship.

There is an inescapable choice to be made between "the world" and the narrow way of a follower of Jesus. There is a sacrificial significance in the altar as the meeting place for marriage partners to exchange their vows. Both are implicit in Paul's urgent plea to the Romans:

"With eyes wide open to the mercies of God, I beg you, my brothers, as an act of intelligent worship, to give Him your bodies, as a living sacrifice, consecrated to Him and acceptable by Him. Don't let the world around you squeeze you into its own mould, but let God re-mould your

The Editor invited "witnessing experiences" from readers. Mrs. Anne Elliott was the first to respond with:

MARRIAGE AS A WITNESS

On January 22nd of this year, I married a very wonderful guy! To say that the very fact that I was married has given me an opportunity to witness sounds absurd! But let me tell you what I mean.

Recently at the office, a worker and I were talking, and in the course of the conversation he asked me how married life was treating me. My answer, of course, was that I was thoroughly enjoying it. I suppose this is the answer everyone expects from a newlywed. So his next statement was somewhat cynical. "Well, you can say that *now* because you've only been married a little while—wait till you've been married six or sixteen, or even twenty-six years, and then let me hear you say that. Or wait until you have two or three kids running around, and then see if you're still so happy." (I'm expecting my first.)

Well, you can imagine my reaction! It just about floored me. And yet, I realized that this seems to be the general attitude toward marriage nowadays, among average non-Christian people, and sadly, among some Christians too. But I only thought on what he had said for a moment and quickly decided this would be a perfect opportunity to "witness." So I casually said to him, "Well, Bill, it just depends on what your relationship is based upon." Needless to say, he questioned my answer. It was then I knew I had to speak up for my wonderful Lord Whose presence throughout the years of our marriage, will help us keep the joy we are experiencing, even in these first few months. Oh, I'm perfectly aware of the fact that there will be ups and downs (even now we're having some) but we both **KNOW** that God will never leave us nor forsake us. How great He is!

minds from within, so that you may prove in practice that the plan of God for you is good, meets all His demands, and moves toward the goal of true maturity" (Romans 12:1-3; Phillips).

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Faith at Work
279 Fifth Avenue
New York, New York 10016*



ONE LORD, ONE WAY demonstrated by Sue Braid and Carl Ruby at '72 Graduation. "Jesus Only" was their Class motto.

In the chapter "The Moral World" in his two volume, *The Man Who Changed The World*, Dr. Herbert Lockyer writes lucidly and scripturally of some of the problems confronting youth today.

In one paragraph he writes of

THE PURITAN WORLD

"There are some people today who sneer at the Puritans, but if 'Puritan' stood for a belief in chastity before marriage and fidelity after marriage, together with an experience that God Who gave us our senses and bodies can teach us to control them, then no Christian should be ashamed to be called *Puritan*. As the Puritans had an ideal of moral stability and responsibility which made certain the security of the home and the wholeness of society, we could certainly do with a strong dose of Puritanism to reverse the appalling moral situation of our time. Historians tell us that out of twenty-one civilizations which this world has known, fourteen passed into the limbo of obscurity because they became instruments which God could no longer use. Would that professedly civilized nations today could take the warning as they grapple with the ever increasing problems."

PARENTS!

Come for Parents'
Day, Oct. 21/72
10:00 a.m. to 8:00 p.m.
Write or Phone for
Information

Alumni News

Compiled by: Ione Essery
and Valda Jeffers

ALUMNI HOMECOMING

Friday, October 13

8:00 p.m. In the College Dining Room
— Coffee and Dessert
Come.
Participate.
Enjoy yourself.

Saturday, October 14

2:00 p.m. At the College
— New O.B.C. Slide Presentation
— Special Music
— Business Session
— Speaker: Rev. E. L. Simmonds

6:30 p.m. Banquet (cost \$5.00)
Queen Elizabeth Building, C.N.E.
— Dr. Mariano di Gangi
— Recognition of Golden Mile Chapter
— Alumnus of the Year
— Special Music

PHONE OR WRITE FOR
RESERVATIONS NOW!

FIFTY YEARS OF PRAYER!

In 1922, a group of ladies formed a prayer group for the alumni of O.B.C. They have now reached an anniversary date—fifty years of faithfully meeting before the Lord in prayer specifically for the O.B.C. family. Through the years their numbers increased and, as they have never allowed more than twenty to a group, many other prayer cells have been formed.

They have supported many hundreds of missionaries on the field by their prayers. They now have the thrill of having prayed through two generations and of seeing the sons and daughters of the missionaries originally prayed for also on the field.

Those of the original prayer group are: MISS HELEN TELFORD '23; MRS. GRACE THOMPSON '22; MISS GLADYS SEWELL '20; MRS. BERTHA BAULDRY '24; and MISS DAISY KINGDON '23. MRS. GEORGE McALPINE '37 is currently the President of the group.

ALUMNI PRESIDENT IS PROUD FATHER

Our Alumni President, Mr. Gordon Dorey, will have to look to his laurels. His son, Terry, age 14, has just won the Skarthi Trophy, presented to the student or students with the highest standing in a

current affairs test. Students in Scarborough, Ontario, compete.

The award gives Terry a two week trip to Scarborough, England, together with two other students.

Congratulations Terry. Come on Prexy. You'll have to run to catch up!

ALUMNI ASSOCIATION OFFICERS FOR 1972-73

The following have been nominated for positions on the Alumni Executive. Their terms of office will commence immediately after Homecoming, Oct. 13-14, 1972.

President: Rev. Gordon W. Dorey, B.Th. '57

Vice President: Rev. Douglas Coombs '52; Rev. Donald Ralph '72

Secretary: Miss Ione Essery '51

Publicity: Miss Valda Jeffers '72

Chapters Committee Chairman: Mr. Kenneth Morgan '70

Class Committee Chairman: Mrs. Roy Matheson '57

Finance Committee Chairman: Miss Lorna Arndt '50

Pray for your representatives.

ON THE HOME FRONT

□ REV. JAMES WILSON, B.R.E. '72, was inducted as the pastor of Pape Avenue Baptist Church on June 6, 1972.

□ REV. ALEX McCOMBIE '52, formerly the minister of St. Andrews Presbyterian Church, Islington, is now Assistant Secretary of the Board of Evangelism and Social Action.

□ MR. LLOYD HENRY, '57-'61, received his B.A. degree from Waterloo Lutheran University in Religion and Culture, in May.

□ MR. CHARLES E. JACKSON '67, received his B.A. degree from York University in May.

□ MR. & MRS. PETER SMITH, B.Th. '65 (BETTE SNYDER, B.R.E. '65) join the Navigators of Canada in September, based in Winnipeg, and will be responsible for the publication of their Bible studies and publicity materials.

□ REV. RAY GIBSON, B.Th. '61, has recently become the Vicar of Fairlight, Hastings, in Sussex, England.

□ REV. STAN BEARD '35 was inducted as the pastor of West Memorial Church, Toronto on May 3, 1972. He had previously held this pastorate from 1959-'65, and resigned because of illness.

REV. MURRAY HICKS, B.Th. '58, and REV. JACK HOCKNEY, B.Th. '51, were witnesses to the signing of the constitution. REV. DONALD RALPH, B.R.E. '72, and MR. ALLAN McGUIRL, B.R.E. '72, also attended. REV. ROBERT CHUBB '36 was the guest speaker.

□ REV. DONALD POWELL '42 is the Executive Secretary of the Board of Christian Education for the Presbyterian Church in Canada.

□ MR. RONALD ANGER, B.R.E. '72, is assistant pastor of Westside Baptist Church in Hamilton, Ont.

□ REV. MURRAY L. HICKS, B.Th. '58, begins his ministry at Cazenovia Park Baptist Church, Buffalo, N.Y., on Sept. 1.

□ MR. ALLAN McGUIRL, B.R.E. '72, is pastor of Grace Community Church in St. Mary's, Ont.

□ MISS DAWN RAMEY, B.S.M. '72, is teaching music at Atlantic Baptist College, Moncton, N.B.

□ MR. & MRS. GLEN SNIDER, B.Th. '72 (ANN BLACKMAN '68-'69) are at Missionary Internship in Detroit, having been accepted for the field by A.E.F.

□ MR. PHILLIP VASAN, B.Th. '72, is taking further studies toward an M.Th. degree at Grace Theological Seminary.

□ MISS ANN PECK, '72, is a co-worker in Portland Community Church, Hardington, Ont. She is involved in youth work and counselling.

□ REV. J. PAUL FAWCETT, B.Th. '59, became pastor of West Park Baptist Church, London, Ont., on May 28.

□ REV. DONALD C. RALPH, B.R.E. '72, was ordained at Park Road Gospel Church, Toronto, on May 25. The chairman of the evening was REV. MURRAY HICKS, B.Th. '58, and REV. J. L. HOCKNEY, B.Th. '51, read the charge to the congregation. The speaker was REV. G. W. DOREY, B.Th. '57.

□ MR. PERRY FERNS, B.R.E. '68, received an M.A. "Cum Laude" from Carleton University. He will spend a year at the University of Nairobi, Kenya, doing research towards a Ph.D.

ON FURLOUGH

□ REV. & MRS. CHRIS COSTERUS '51 (GRACE WORLING '54), serving with C.P.F.M.B. in Taiwan Theological College, returned to Canada from Taiwan in July.

□ DR. & MRS. GORDON GRAY '48-'51 (MARY LOCKE '48-'51) left Thailand (O.M.F.) in June, and have returned to Canada.

ATTENTION ALUMNI!

Mark These Dates Now!

TORONTO:	Toronto West Chapter Meeting	— October 27 Watch for details
HAMILTON:	Chapter Meeting	— Sept. 9 and Nov. 18 Watch for details.
KITCHENER:	Chapter Meetings	— Second Thursday of each month.
BELLEVILLE-	Chapter Meeting	— Friday, Oct. 20
KINGSTON:		Watch for details.

The facilities at O.B.C. are available for any Alumni "get-togethers". To take advantage of these for any class or general meetings, please contact the Alumni office early.

MUSICAL TREATS

TORONTO:	Student Recital At the College	— Sunday, Nov. 19 3:00 p.m.
HEAR THE CHORALE		
SMITHS FALLS:	Evangelistic Crusade	— October 21
BRADFORD:	St. Johns Presbyterian Church	— October 22, 7:00 p.m.
ASHBURN:	Burns Presbyterian Church	— October 29, 7:30 p.m.
UXBRIDGE:	Baptist Church	— November 12 11:00 a.m. & 7:00 p.m.
CARLISLE:	United Church	— November 19, 11:00 a.m.

CHRISTMAS IS COMING

LONDON:	Christmas Concert Centennial Hall	— December 3 2:45 p.m.
KITCHENER:	Christmas Concert Benton St. Baptist Church	— December 3 7:00 p.m.
HAMILTON:	Christmas Concert Philpott Memorial Church	— December 8 8:00 p.m.
TORONTO:	Christmas Concert The Peoples Church	— December 9 8:00 p.m.

□ MISS JACQUALINE BROOKS, B.R.E. '68 (W.I.M.) from Haiti, in July. She will be visiting Canada, the States and England.

□ MR. & MRS. DEAN BURNS (EVELYN WALLACE '49) from Bolivia (E.U.S.A.) in August.

□ MR. & MRS. BOB COOCH '55-'58 (HELEN, B.Th. '59) from Zaire (A.I.M.) in July.

□ MRS. M. HANSON-YOUNG '31 (MARGARET HALLIDAY) is home from Kenya (A.I.M.), and is visiting Toronto from September to December.

□ MR. & MRS. ROY HARRISON '41 (MARGARET BARNEY '43) are home from Mexico where they are working with Wycliffe Bible Translators.

□ MR. & MRS. HOWARD HAWES '65-'67 left Uganda (A.I.M.) on June 29,

and are staying in Montreal where he will be taking courses in Theology at McGill University.

□ MISS GRACE KEMP, '56, working in Chad (T.E.A.M.), returned to Canada in July.

□ MR. & MRS. MARSHALL LAWRENCE, B.Th. '64 (HELEN McLEOD '64) began their furlough from New Guinea (W.B.T.) in July.

□ MR. & MRS. DAVID MITTON '55 (SHIRLEY JAMES '54) are home from Guadeloupe, F.W.I. (W.I.M.).

□ MISS HELEN PALMER '52, from Behar, India (R.B.M.U.).

□ MISS RUTH PATTERSON '48, returned in July from Zaire (C. & M.A.) for a year of furlough.

□ MR. & MRS. NEIL REMPEL, B.Th.

'63 (CAROLYN SMITH, B.R.E. '64) left Austria (G.E.M.) in August for a furlough.

□ MR. & MRS. HUGH WORSFOLD '53 (OLIVE RICHARDS '53) are on a short furlough in Canada. They serve in Costa Rica under Latin America Mission.

□ MRS. G. B. COX (MERLE SONLEY '42) is home on furlough from Nigeria, W. Africa (S.I.M.) for one year. She will live in Guelph, Ont.

□ MR. & MRS. DAVID EVANS (MARGARET CAMPBELL '46-'47) are visiting England, Canada and the States while on Furlough from Transvaal (A.E.F.).

□ REV. & MRS. LES MORRIS '60 (KAY '60) are home from Aruba, Netherlands, Antilles, where they work with T.E.A.M.

TO THE FIELD

□ REV. & MRS. JACK BART '61 (MARGARET ROSE '60) returned to Argentina with E.U.S.A. at the end of August.

□ MISS NORMA CAMERON, B.R.E. '58 (A.I.M.) returned to Kenya to resume her work in the girls' school at Nyakach.

□ REV. & MRS. ART CAVEY, B.Th. '51 (JOYCE BROWN, '49), returned to Sao Paulo, Brazil, in July under A.B.W.E. They will continue their ministry in the Bible School where they will both be involved in teaching and church development.

□ MISS DAISY KINGDON '24 (W.E.C.) returned to Zaire after a 7-month furlough.

□ MR. & MRS. KEN MUTTER '67 Sp. (JESSIE '67 Sp.) to South America in July on independent mission work.

□ MR. & MRS. ROGER POWELL, B.R.E. '71 (JOAN OXFORD, B.R.E. '69) are engaged in a combined Spanish-English ministry in Quito, Ecuador for one year with C.&M.A.

□ REV. & MRS. LESLIE SHIEL '54 (STELLA GRUNDY '55) went back to Peru on May 31, to continue work with R.B.M.U.

□ MR. & MRS. LYLE WILTON '68-'69 (A.I.M.) are in Switzerland in language study, in preparation for Obo, Central African Republic. In C.A.R. they will be serving the Lord in the fields of medicine and agriculture.

□ MISS MILDRED GOULDING '41 (C.B.F.M.B.) returned to Bolivia in June.

□ MR. & MRS. CYRIL WELLER (DORIS LEONARD '43) left for Manila, Philippines, in July. They will serve there under O.M.F.

□ MR. & MRS. CURTIS HOLMES

(MAVIS KAWA '68 began their ministry in Haiti (W.I.M.). Mr. Holmes is training church leaders by Extension classes.

□ MISS IDA PETERMAN '37, returned to Mexico in May for 6 months.

□ MISS JILL WATTS '66 (O.M.F.), is in Taiwan for language study.

□ MISS ANN HOOK, B.Th. '70, in France for language study, in preparation for service in the Ivory Coast with W.B.T.

□ MR. & MRS. KOOS FIETJE, B.R.E. '72 (COLLEEN '70-'71), to Central Thailand (O.M.F.). They will be in Bangkok for Thai language studies prior to their arrival in their field of service.

MARRIAGES

□ MISS BEVERLEY BUCHANAN, B.R.E. '72, to MR. LARRY KLINCK, on May 6, 1972 at Oakwood Baptist Church, Toronto. MISS RUTH CUDMORE, B.R.E. '71, was maid of honour, and MISS RUTH RIST, B.R.E. '72, was bridesmaid. REV. GEORGE McALPINE, E.C. '37, officiated, and MR. DIXIE DEAN '57 provided the music at the wedding ceremony and reception.

□ MISS PATRICIA HIGGS '65-'66, to MR. WALLACE HUTTON, on May 20, 1972, at Maple Ave. Baptist Church, Georgetown, Ont.

□ MISS MARGARET SUTHERLAND, B.R.E. '69, to MR. DAVID ROTH '67-'69, on March 4, 1972, at the English Church in Quito, Ecuador. They are both serving the Lord with W.R.M.F. in Shell Mera.

□ MISS MARGARET THIESSEN, B.R.E. '70, to MR. WALDERMAN JANZEN, on July 24, 1971, at the Mennonite Brethren Church, Port Rowan, Ont. MISS DOROTHY KRAHN, B.R.E. '70, was bridesmaid.

□ MISS SUSAN TUCKER, B.Th. '72, to MR. RONALD BRAID, B.R.E. '71, on May 6, 1972, at Waverley Road Baptist Church, Toronto. The pastor, REV. HARRY EDWARDS '51, officiated. The father of the bride, REV. DOUGLAS TUCKER '49, read the scripture. MR. GORDON BRAID, '70, brother of the groom, was groomsmen. MISS MARILYN KILBEY, B.R.E. '72, and MISS MARLENE KERSHAW, B.R.E. '72, were bridesmaids. MR. KAMYL CADINOUCHE '73, and MR. ROBERT CLEMENT, '72 were ushers. MR. & MRS. DAVID GAST, B.S.M. '68 (SHARON WILSON '67), provided the special music. REV. JACOB SMALL, B.Th. '65, pronounced the benediction.

□ MISS DONNA KAUFMAN, B.Th. '72, to MR. JAMES TUGHAN '73, on May 6, 1972, at Don Valley Bible Chapel, Willowdale, Ont. REV. GLEN TAYLOR, Dean of Students at O.B.C. performed the ceremony. MISS KAREN RICHARDSON '73 was maid of honour, and MISS WENDY FISHER, B.S.M. '72, was the organist. The best man was MR. ANDRE LEROUX, '72; and the ushers included MR. GORDON ABRAHAM '74, and MR. LES BOOKER '71-'72. MISS MARIBETH WRIGHT '69-'71 was soloist.

□ MISS MARGARET REYNOLDS to MR. RAVI ZACHARIAS, B.Th. '72, at the C.&M.A. Church, Yonge St., Toronto, on May 6, 1972. MR. ROY TIBBIT, B.R.E. '72, was an usher, and MR. WARREN ADAMS, Director of the Music Department at O.B.C., was soloist. □ MISS LINDA QUICK '70-'72, to MR. TOM TOWNSEND, B.R.E. '72, on June 17, 1972, at Wheatley Baptist Church, Wheatley, Ont. REV. GIBSON BROWN '35, performed the ceremony.

□ MISS SHARYN MOWBRAY, B.S.M. '72, to MR. ALEX THOMPSON '73, on May 20, at Lucknow Presbyterian Church. MISS SUSAN MOFFAT, B.R.E. '71, was bridesmaid, and MR. KOOS FIETJE, B.R.E. '72, was one of the ushers. The soloist was MISS MARGARET OLNEY '69-'70, and the organist was MISS WENDY FISHER, B.S.M. '72. MR. DON THEOBALD, B.Th. '72, presented the toast to the bride, and MR. DAVID MORRISON '73 was Master of Ceremonies.

□ MISS SYLVIA STERKENBURG to MR. GEORGE MELENDY, B.R.E. '72, on June 17, 1972, at Park Road Gospel Church, Toronto, Ont. REV. STAN BEARD '35 officiated.

□ MISS RACHEL CHEIRAN to MR. SAMUEL VALOOR, B.Th. '71, on June 10, in Madeia Reformed Church, Pa. MR. RALPH COSSITT, B.R.E. '72, was an usher.

BIRTHS

□ To MR. & MRS. FRANK BALE '62-'65 (A.B.W.E.), a son, David Kitchener, on May 14, 1972, in Sao Paulo, Brazil.

□ To MR. & MRS. KEITH EDMONDSON '66 (MARJORIE CLUBINE, B.R.E. '66), a son, Bruce Arthur, on May 30, 1972, in Scarborough, Ont.

BOOKS

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Strettam, by Elva McAllister, Zondervan (Home Evangel, Can.) Price \$4.95.

A Christian novel about a small town and its people, in modern format.

The Kirsty Affair, by Douglas Hall, Zondervan (Home Evangel, Can.) Price \$3.95.

Another Canadian novel about Paul Brainerd, criminologist and evangelist.

Discover Your Destiny, by Dave Breese, Moody Press (Home Evangel, Can.) Price 95c.

Good answers to Who am I? and Why am I here?

Imagination and The Spirit, by Charles Hutter, Wm. B. Eerdmans Pub. Co. Price \$9.95.

These essays are heavy but fascinating. From Milton to C. S. Lewis, they examine Christianity in the esthetics.

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One of the most comprehensive and readable books on the Church of Scripture, its history and in the contemporary scene.

□ To MR. & MRS. EDMUND FABIAN '64-'67 (W.B.T.), a daughter, Dietlinde, on April 30, 1972, in Ukarumpa, New Guinea.

□ To MR. & MRS. ROBERT JOYCE '61-'63, twin girls, Heather and Ramona, on June 6, 1972, in Toronto, Ont.

□ To REV. & MRS. BILL McNEIL '61, a son, John Franklin, on April 19, in Merlin, Ont.

□ To MR. & MRS. TIM MEDHURST, B.R.E. '72, a daughter, Laura Elizabeth, on May 26, 1972, in Hamilton, Ont.

□ To MR. & MRS. GRANVILLE RAPHAEL, B.R.E. '72, a son, John Chrysostom, on April 28, 1972, in Brooklyn, N.Y.

□ To MR. & MRS. DANIEL WILLOCK, '65-'68 (CATHY BALL '65-'66), a son, Scott James, on April 12, 1972, in Belleville, Ont.

□ To MR. & MRS. HAROLD BALL '65-'66 (PATRICIA WARNER '65-'66), a son, Jonathan David, on May 24, 1972, at Luampa, Zambia (A.E.F.).

□ To MR. & MRS. LAWRENCE HURLEY, B.R.E. '67 (LENORE DIXON '62-'64), a daughter, Lynette Joy, on May 9, 1972, in Port Leyden, N.Y.

DEATHS

□ MRS. WILSON ELSTONE (WINNIFRED TYLER '10-'11), on May 22, 1972, in Hamilton, Ont.

□ MR. ALFRED MARK ETHERTON '17, on May 23, 1972, in Toronto, Ont. Mr. Etherton had served the Lord in South America for over fifty years.

□ REV. ROBERT MOYNAN '23, on June 9, 1972, in Cumberland, England.

□ REV. CAMERON ORR, '38, on June 21, 1972, in St. Catharines, Ont. Mr. Orr was the chaplain for the Welland Canal Mission to Sailors, among whom he worked for 33 years.

TIME Magazine reporting Mr. Orr's work, called him "the sinbuster." But Cameron was far more than that. He ministered to all nations as they passed through on their ships. He adopted the daughter of a ship's cook who died and asked him to care for her child. In one year, he boarded 513 ships during the season and ministered to over 5,000 seamen. There are many who gratefully remember Cameron Orr. He will be missed by us all. Our prayers follow Muriel who is also an O.B.C. grad.

□ MISS EDNA PRIDHAM '35-'37 (U.M.S.), in Nigeria, in June 1972, as the result of an automobile accident. She had served in Nigeria for 27 years.

Do you have any of these 11 mistaken ideas about wills?

1. "Only old people need wills."
2. "Only people with children need wills."
3. "Only people with lots of property need wills."
4. "Only people who plan unusual bequests need wills."
5. "Only people with complicated property problems need wills."
6. "Only people with quarrelsome relatives need wills."
7. "Couples who hold their property jointly don't need wills."
8. "When people die without a will, the law usually disposes of their property in about the same way they would themselves."
9. "A homemade will is all right as long as you use simple English and have a couple of witnesses."
10. "Only rich people leave property to institutions."
11. "Only people with no close relatives leave property to institutions."

These are just a few of the many mistaken ideas that millions of people have about wills . . . ideas that will cost them and their survivors all kinds of trouble and expense and heartache.

(Clip and mail)

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